RELIGIOUS INTELLIGENCE

Programme of Services To-Day.

MERALD RELIGIOUS CORRESPONDENCE.

Religious Notes, Personal and General.

SERVICES IN THE SYNAGOGUES.

Brooklyn's Beautiful and Devout Quakeress Preacher.

·Services To-Day.

shareh this morning and evening.

Rev. Samuel K. Lothrop will preach in the Church of the Messiah this morning and evening.

Rev. Dr. Muhlenberg will repeat his lecture on "The Discouragements of Christian Work" this afernoon in the chapel of St. Luke's Hospital.

Rev. J. M. Pullman will this morning deliver the rth of his discourses of things pertaining to this Me in the Church of Our Saviour, the subject being "A Disappointed Man." Evening services as

Rev. Dr. Thompson will officiate in Christ church

Divine services will be held, as usual, to-day, in the Old North Dutch church, corner of Fulton and at the morning ser vices.

Bev. H. D. Northrop will preach this morning in

the West Twenty-third Street Presbyterian church, on "The Value of the Atonement," and in the even-

ng, on "Religious Misery." Rev. Dr. Merrill Rienardson will preach this serning and evening in the New England Congre-

Rev. C. S. Harrower will preach in St. Luke's Me-hedist Episcopal church this morning and even-the discourse in the evening will be on the Thing Reaven and What We Kulley of It." Street Universalist church this morning on "The Universalist Idea of Christ," and In the evening on "Our Oriminal Classes and How to Deal With

Rev. Dr. Morgan will officiate at the services in Bt. Thomas' church to-day. Rev. William N. Dunnell will preach, morning and

vening, in Ali Saints' Free church.

A grand sacred vocal and instrumental concert

Services will be held in Grace church this after-

Rev. George H. Hepworth will preach in Steinway Havi this morning and evening. His morning sub-ject will be "The Perfect Day of Christ," and in the vening he will deliver the fourth lecture in his ourse to young men.

Rev. Dr. Flagg will preach this morning in the half corner of Fifty-fifth street and Third avenue. Rev. Morgan Dix will deliver the fourth lecture in his course at Triulty chapel this evening. Sub-ject—"The Discipline of Domestic Life."

There will be divine services in the Russian chapel, 951 Second avenue, near Priftleth street, at

neven o'clock this morning. Admission is granted

Rev. Father Vasseur, S. J., missionary to Nankin, with lecture in Cooper Institute tq-night in his whinese dress on "John Chinaman; or, What Will We Do with the Chinese?" The lecture will be ilrated by dissolving views of Chinese customs and worship. The proceeds of the lecture will be for the work of the missions. Rev. T. A. Hoyt will preach this morning in the

small chapel of the New York University.

Rev. Charles F. Lee will preach in Chickering
Hall this morning on "The Journey to Emmaus," and in the evening on "Young People and the

church, Rev. Dr. Ewer officiating. In the evening the rector will deliver his fourth lecture on "Angeli-

Rev. William B. Hayden, of Portland, will preach in the New Church House of Worship in East Thirtyaftn street, this morning, on "Spiritual Ploughing," and in the evening on "The Holy City—New Jeru-

Divine services will be held in Zion church to-day at the usual hours, and in the evening a service

commemorative of the late Rev. James Murray, with a sermon by Bishop Southgate.

evening in the Church of St. John the Evangelist. The paster of the Catholic Apostolic church will preach this evening on the subject of "The Church as She Is and as She Should Re."

A series of free religious services will be comunder the direction of Rev. Henry Powers, who will be assisted by Mrs. Sarah F. Smiley, Rev. Edward over forty voices.

Bishop Snow will preach in the University this afternoon on "The Grand Delusion of Spiritualism

Described in Scriptural Prophecy."

br. L. T. Hallock will lecture in Apollo Hall this morning and evening before the Society of Progres-

TO THE EDITOR OF THE HERALD:-By denying that the sacred Scriptures were plenarily or fully inspired Catholicus practically denies that the Lord's words are "spirit and are life." According to what "principles of logic" can we have anything general which is not made up of particu lars? The sacred Scriptures are either the "Word of God" or they are not. If they are literally the Word of God, as is abundantly manifest from their containing a connected spiritum sense within the literal, as the soul of man is within his body, it follows that the writers were little, if anything, more than amanuenses. As the various revelations were addressed, in the letter especially, to the people at the age when they were written, in order to be understood by them the external clothing of God's Word was taken from the words and ideas in the minds of the writers, in order that the truth might be accommodated to the then state of men. At the time when the various books of the Bible were written men were, in apparent truths, to a great extent on the scientific plain; the earth was of being comprehended, and of benefiting men at the age when it was written, must contain apparent as well as real truths. It appears to the ign evil man, when the legitimate consequences of his evil acts are visited upon him, that God is angry with him, when the real truth is that God is love—pure, unchangeable love. The earth turns from the sun and it is dark or it is winter; man turns from the Lord and his neighbor and loves himself supremely, and loves to raie over his fellow men, and orings the darkness of night and coldness of winter into his own soil. It perhaps appeared to St. Luke, in the passage quoted by "Catholicus." Into the was writing from his own intelligence, but whether it so appeared to him or not the words used are manifestly selected because they were exactly adapted to convey spiritual ideas. For the same reason, and also for the sake of presenting truth and goodness in different aspects, the four Gospels differ from each other, and this difference extends even to the genealogy of our Lord. It will trouble "Cathonicus" a great deal more, I famey, to reconcile St. Luke's language with the limited form of inspiration which he claims than it will me to show that even the very words he used were chosen by the Lord because they were the very best to convey the needed spiritual instruction. All the works of God are living, to the most minute particular. If in any part of a man, an animal or a vegetable there is no life it is dead, and crumbles back and is receptive of a lower order of life. So in the reveitations made by the Lord through Swedenborg, we are able to see clearly and rationally that God's word is living in every word and syllable, and that there is a spiritual sense throughout which is always in harmoly with itself and our nighest evil man, when the legitimate consequences of his

mugating to a greater or less extent the view therein contained. I have just been reading a book written by a clergyman of the Church of England not a single chapter of which could by any possibility have been written by a man who had not read Swedenborg's writings, although the latter's name is not mentioned.

The Lord neowing.

read Bwedenborg's writings, although the latter's name is not mentioned.

The Lord promised to be with His Church all the days until the end of the age, or of that dispensation, and then to appear in the clouds of heaven at an unexpected hour. When, in the course of the centuries which followed His first coming, the love of self, of money and of ruling over others even in spiritual things, thus interfering with the right of every man to prove all things and to hold fast that which is good on the one hand, and the exaltation of falth above charity on the other, had made the Word of God of less effect than the traditions and doctrines of men, until the simple, plain precepts of the primitive Church had been perverted, then that freedom and genuine truth might be restored to men. He delayed not his coming in the clouds of heaven, or, in other words, in the literal sense of the sacred Scriptures, revealing the spirit and life therein contained.

"If every intelligent reader can intellectually

simply because, with the exception of Sweden-borg, the various commentators, even the "greatest intellects," have had no law of interpretation, or key, if you prefer to guide them; all has been speculation—all as it was in astronomy, physiology and chemistry, before the discoveries of science had demonstrated the true laws pertaining thereto. Now the school boy can understand that the sun is the centre of our solar system instead of the earth; he has no need of miracles to convince him, for the intellectual perception of genuine truth is superior to the evidence of miracles.

solar system instead of the earth; he has no need of miracles to convince him, for the intellectual perception of genuine truth is superior to the evidence of miracles.

In the book which closes the sacred volume, that wonderful reveiation of the end of the first Christian dispensation and the descent of the New Jerusalem from God out of heaven, we read that the Lion of the tribe of Judah, the lamb alone, was found worthy to open the book and to loose the seven seals thereof. It was as impossible for any man to discover the spiritual sense of the sacred Scriptures, and the law of correspondences, in accordance with which the Word of God was written, and, of course, by which alone it can be correctly interpreted, as it would have been for Him to create a world. Swedenborg claims to have been simply a servant of our Lord Jesus Ohrist, and he assures us that he received nothing of the spiritual sense of the Word excepting from the Lord alone while reading the Word; not even from spiritus or angels was he permitted to receive anything.

Let us apply this law of correspondences to the interpretation of the passage quoted by Catholicus. "Catholics." he says, "contend that the words This is my body denote the change of bread into the body and blood of the Lord; the Protestants, however, deny it."

The actural body corresponds to the spiritual body and blood of the Lord; the Protestants, however, deny it."

The natural body of of of spiritual and real, the spiritual body even more substantial and real thirst and purilies the body; it is from the lowest, or mineral kingdom; it therefore corresponds to truth on the natural, for the latter has been organized and kept alive by it. Water quenches natural thirst, as spiritual truth, it quenches natural thirst, as spiritual truth, set and evite of which a substance and strength; it therefore corresponds to spiritual truth. It

TO THE EDITOR OF THE HERALD:—
Will you kindly afford me a place in your Sunday columns while I write in a few words anent a subect that has been a "bone of contention" with some, viz:—The pedigrees of our Saviour, as given by the Evangelists, Matthew and Luke. These accounts differ. Now there is such great illumination of truth around the lite of Jesus, as contained in these and the other Gospels, as indeed also in the whole Bible, that without any theory of reconciliation between these statements I could very well set my sceptical surmises to sleep as with an opiate;

my sceptical surmises to sleep as with an opiate; but having studied the matter somewhat I fully accept them both from enlightened reason. It will be universally admitted that there could be two records made of the genealogy of every one-that is, two and distinct descents of the individual man-one from his father, the other from his mother. Now in the case of Jesus, the Holy Scriptures should give three—that of those who stood in the position of his earthly parents, the third his genealogy as the uncreated Son of God. Do the Evangelists do this? The first chapter of the gospel according to John, the beloved disciple, whose house became the home of his widowed and afflicted mother, inlipsets forth this last and most important one.

With regard to the record by Luke, I would remark that anciently the woman's name never appeared in a table of genealogy. The name of the next male was immediately affixed wherever the descent by the mother was

appeared in a table of genealogy. The name of the next male was immediately affixed wherever the descent by the mother was traced, her father standing in the relation of the immediate progenitor. In my opinion the parenthetical clause in the commencement of Luke's narrative would be (by reputation the son of Joseph) and then, not that he was the son of Hell, but "of Hell," "son of" being somewhat understood and introduced by the translation, as evidenced by the translation, as evidenced by the italies in which the phrase is printed.

It is common to the present day, I may notice likewise, for us to adopt a custom so natural as to call a more remote progenitor a father, and, vice versa, the distant progeny the sons. Thus we would generally be disposed to give quite a discrent complexion to favor the point at issue, however, because we are familiar with the mode of phraseology. Nevertheless so it is.

Another instance which shows how forcibly the patriarch could all pover a generation in giving one's family descent is afforded by Abraham, who called Sarah his "sister" on two different occasions. Abraham, according to Josephus, married his elder brother's daughter—of course at a period before the revelation which made such marriages incestuous. She was the daughter of his father, then, one generation removed, or his father's grandaughter, we would say; and in the light of that relation, as placed by omitting one, his sister. Many other instances might be quoted from sacred history, no less lacts than the vertest occurrence of our everyday experience, that would support in a way my hypothesis.

Mr. Bradley's Secession and an Infallible

Mr. Bradley's Secession and an Infallible Church.

TO THE EDITOR OF THE HERALD:-Mr. Bradley's secession from the Protestant Epis-copal to the Roman Catholic Church has called forth some curious communications from ritualistic Episcopalians, which were published in your last Sunday's edition. I am personally little interested in Mr. Bradley's "new departure," and have not read the delence of his course which he is said to have given to the public; but one of your cor-respondents—"Catholicus"—informs us that Mr. Bradley "assumes the American Church to be in a state of schism." and he adas; -"The only schie matic body in this community is a missionary body known as the Roman Catholic Church, inasmuch as it is the only regularly organized body of dience to the American branch of the Catholic Church, of which Bishop Potter is at this point the apostolic head and representative." The view the aposione near and representative." The view that there is no Catholicity out of the Roman obedience, and that the existence of any national church is dependent upon the very beck or nod of the Bishop of old Rome, is one of those arrogant assumptions for which Rome is famous, but against which the existence of the Greek, Russian, English and American churches has been for centuries a living protest.

which the existence of the Greek, Russian, English and American churches has been for centuries a living protest.

Without entering into a controversy with "Catholicus" about the supremacy of the popys, I must confess that I am at a loss to understand what he and others mean by national Catholic churches that is to say, Catholic communities that vary from each other, not only in outward forms, out in articles of faith, according to the countries where they are practised. There evidently is contradiction in the terms. What is national cannot be catholic or universal. The leaders of the great religious movement in the sixteenth century were aware of this fact, and the name they took at the Diet of Spire is really the only one that can be applied indiscriminately to all Christian denominations which are in opposition to Rome—they are all Protestant, but none is Catholic.

And let no one tell me that these are bella verboram; our ritualistic brethren claim the name of Catholics, because they know that in the Nicenean as well as in the creed of the Apostles the Church of Christ is called Catholica Ecotesia; and your correspondent logically concludes that "the charge of scalism, if true, would be in itself sufficient to justify Dr. Bradiey's secession from the Protestant Episcopal Church."

The assertion that the Roman Catholic Church is in schism in America because site refuses obedience to the Protestant Episcopal Bishop of New York is too absurd to need rejutation. But "Catholicus" afterns further that she is the only scansmatic body in this country. Does he mean to say that the followers of the so-called Orthodox Greek and Russian churches in America acknowledge Bishop Potter as their primate? And if not, how can the existence of these churches prove the Roman Catholic body to be in schism in this country? Your correspondent's

assertions seem to me paradoxical. Will he not explain himself, and enlighten me and others of your readers that are interested in the question? Where is the Catholio Church?

Regarding the key. John Anketsell's (another of your correspondents) "protest in behalf of those High Churchmen who would regard any imputation of alliance with 'infallible' Rome as the greatest insuits which could be offered to them." let me add the remark that such men little know how dangerous the soil is on which they stand. Plus IX. In speaking of this class of Puseyites, graphically compares them to church bells, which, though remaining themselves outside the Church, call numberless worshippers into it. There is a certain natural logic in the human mind that cannot be arrested at will in its course. The principle that individual reason has to decide in matters of latth, a principle set forth by Luther, Caivin and others, has led to absolute negation, or Protestantism in the widest acceptation of the word, and the principle of the supreme authority of the Church over the consciences of men, a principle adopted by Ritualistic Protestants, must lead at the end to an "infallible" church.

M. GREB.

Consecrated Wine in Trinity Church.

TO THE EDITOR OF THE HERALD:— Knowing that you always strive to sustain the ruth and correct misstatements I take occasion (through the columns of your paper) to correct the sollowing: -The Rev. Joshua D. Bradley, in deliverwould rather see a poor, ignorant woman worship a black image of the blessed Virgin in Spain than go into Trinity church vestry and see a bottle lacelled "Consecrated Wine." In contradiction of this I would say that I have been frequently present at the celebration of the eucharistic service at Trinity, and have always marked that one and all of the celebrating clergy consumed the remaining consecrated elemeats, with due reverence, before leaving the chancel, strictly adnering to the rubric of the Prayer Book. The wine referred to by the few. Dr. Bradley was wine set apart for use at Communion, but was not yet consecrated. In conclusion I would say that in no parish are they so exact in this respect as in good old Trinity. I speak from personal observance for a number of years and in defence of the truth. Corruptio optimit pessinac. F, J. G.

Mrs. Badeau's Account of Thomas Paine.

To the Editor of the Herald:—

Your reporter who interviewed Mrs. Badeau very sensibly remarks that those who call themselves the disciples of Thomas Paine have been in the habit of eulogizing a man concerning whom they really know almost nothing. It is a singular fact that, while the name of the man is so widely celebrated. nistory or character. A few years ago it was my good fortune to meet with a mass of valuable and

nistory or character. A few years ago it was my good fortune to meet with a mass of valuable and interesting information on these points, derived not make the member of Pains, but from his best friends and most intimate associates. From persons who continued all their lives to believe in the doctrines he taught, and with whom he resided for a much longer time than with the mother of Mrs. Badeau. The "Mrs. Barnwell" whom the old lady mentions as "a sensible woman," and not deserving to be an object of scandal, was a Madame Bonyville, the wife of a French prinner, whom Paine estranged from her husband and brought her with him to this country. They had a son (Thomas Paine, Jr.), who was said greatly to resemble his father in appearance and disposition. Paine's lawful wife, who appears to have been a respectable and examplary woman, was deserted by him when he left England. That he never owed anybody anything might possibly have been true in New Rochelle, but, from contemporary evidence, it was very far from being the case in New York. I would make no allusion to this if it were not a well known fact that, for his writings in behalf of the Revolutionary cause, Paine was endowed by Congress with a competence sufficient to keep him all his life in comfort and honesty. Mrs. Badeau's statement that Paine always made his supper of bread and milk is corroborated by the evidence of a lady with whom he boarded while in New York. This last mentioned lady adds that, after eating as much as he wanted, he was accustomed to throw the remainder of his bread and milk into the fire, and, on her asking the reason of this, he replied that he was determined to have the full worth of what he paid for his board. It is generally supposed that, setting aside his religious opinions, drunkenness was Patne's most repulsive peculiarity. Although certainly an intemperate drinker, he was not so continually intoxicated as some persons appear to imagine; and, atrong as the statement may appear, the facts will inlify bear us out in saying that in

"Making the Best of Both Worlds." The London (Engiand) Church Times copies the following bona fide advertisement from a Kent paper:-"Notice-In consequence of -- the practical teetotal bootmaker of —, being ill in conse-quence of his having caught a severe cold through quence of his having caught a severe cold through attending divine service on that cold damp night, New Year's Eve, in the large room connected with Ebenezer chapel, —, he therefore begs that all the Christian ministers who are personally acquainted with him will offer up prayers to Almighty God for his safe recovery to perfect health at the many churches and Christian Dissenting chapels in many large towns that he has much frequented in his younger days, as hundreds of poor in — and the surrounding villages are waiting for him to supply them with more cheap strong boots and shoes from his establishment —, which has been established for more than three years."

A lecture in French on "Palestine and Syria," by the Rev. Père Mount, S. J., will be delivered at the Association Hall, on the evening of February 10, for the benefit of the French missions established in the East, A subject missions established in the East. A subject so full of interest to all christians will give ample scope to the eloquent gentleman to treat upon the rise of Christianity and its decline in the very cradle of its birth. Everything connected with the Holy Land is so full of the charm of mystery, and there dwells such a halo of religious association in every part—a land where God communed with His people—that we may look forward to a brilliant and numerous attendance at the forthcoming lecture. Both the present and the future of the Holy Land will be portrayed in a manner to interest and instruct. The lecture will be collected under the auspices of De is Forest, the Consul General of France, and a committee of distinguished gentlemen.

Religious Notes-Personal and General. the Episcopal churches in Chicago. Rev. Dr. Nicholson, of Boston, has accepted the

rectorship of Trinity church, Newark, N. J. Rev. John G. Bergen, D. D., of Springfield, III. died on the 18th ult., after a three days' lliness. Rev. E. G. Robinson, D. D., of the Rochester Bap-tist Seminary, has been elected President of Brown University, in place of Rev. Dr. Caswell, resigned.

University, in place of Rev. Dr. Caswell, resigned.

Rev. Robert Scott, for many years pastor of the Presbyterian cnurch, Centre Moriches, is a candidate for Holy Orders in the Episcopal Church of the Long Island Diocese.

Rev. Erastus Hopkins, an influential citizen of Northampton, Mass, died last week, aged sixtytwo. He represented Northampton in the Legislature for several years.

The new and beautiful Presbyterian church now finished at Duneliin, N. J., first station west of Plainfield, was dedicated on Priday, the 26th ult, Rev. Dr. Hail, Chancellor Ferris and other eminent divines took part in the exercises.

A meeting of delegates of the various conferences

A meeting of delegates of the various conferences of the Methodist Episcopal Church of the South, for the purpose of orkanizing a Southern university under the auspices of that Church, was hed in the First Methodist church, Memphis, Tenn., Bishop MoTegre presiding. A large number of delegates was in attendance.

NEW PULPIT LIGHT IN BROOKLYN.

The Ministrations of a Beautiful and Devont Quakeress in Brooklyn-A Faror Among the Religious Congregations-Distinguished Divines Invite Her to Their Paipits-The Presbyterlans and Rev. Dr. Cuyler. The good church-goers of Brooklyn have a new sensation, before which, for the nonce, the prayers

and preaching of the paster of Plymouth church fall into forgetfulness. It is not the appearance of a new prima donus, with song and beauty to commend her, nor a sudden change of fatta on the part of an eminent divine. The cause of this latest excitement, which has been gathering force for many days and is likely to commate to-morrow, is the appearance in the pulpits of several churches of a devout lady preacher of the Quaker persuasion. The cause of the furor is Miss Sarah F. Smiley, a member of the Society of Friends, whose unostentations labors in behalf of Christianity in this country and Great Britain have given her admission to the hearts of devout Christians of all Protestant denominations. This fair Quakeress has preached in many of the pulpits, including those of Rev. Dr. Cuyler, Presbyterian; Rev. Dr. Budington, Congregational; Rev. Mr. Meredith, Methodist, and Rev. Mr. Pentecost, Baptist church. In her discourses she has proved nerself to be an earnest she has proved nerself to be an earnest laborer in the cause of her blessed Lord, and her fame has reached to all

her to their congregations. Indeed, everywhere she has been generously received and homage paid by priest and laymen alike to her. The communicants the churches where she has officiated, as far as in the churches where she has officiated, as far as can be ascertained, have become enthusiastic over her discourses, and rival each other in paying her attentions and approving the course of their pastors in opening their churches to her ministrations. She has officiated three weeks in Dr. Meredith's church, three nights at Mr. Pentecost's Baptist church, and at Dr. Cuyler's and Dr. Budington's. The appearance of this lady in Dr. Cuyler's church, however, has raised grave doubts in the minds of some of the Presbyterian worshippers as to the propriety of permitting a woman to act as a teacher of the Word, and to settle the point a meeting of the Presbytery has been called to pass upon the matter. With a view of getting information on

residences.
From Dr. Cuyler'tt was ascertained that the Moderator of the Presbytery, Rev. Mr. Green, has called the Presbytery to the Church in a case of this kind. The Presbytery is composed of all the Presbyterian ministers of the city and one lay delegate from each church. Dr. Cuyler speaks of Miss Smiley as a woman of remarkaule Christian graces and ability, whose preaching in England, Ireland and Scotland won her the devotion of the best minds of the public, and gave her admission to churches of the Established Church of Scotland, as well as other denominations. Her work of love in preaching to the poor and outcasts of Society in London won her the confidence and cordial co-operation of John Bright and Spurgeon. He renorts that her ministrations in Brocklyn have attracted a great deal of attention, and even Mr. Beecher, he understands, has become so interested that he intends to invite her to his pulpit. Dr. Cuyler, who has opposed the woman confarge agitation, feels that there is nothing in the Word of God to prevent a woman consecrating herself to such a work, and seems quite confident that the Presbytery will so construe it, although the question becomes more complicated as the book of caurch govornment is silent on the subject, and the pressite of such a work, and seems quite confident that the Presbytery will so construe it, although the question becomes more complicated as the book of caurch govornment is silent on the subject, and the Presbytery must decide how far a woman can be recognitive to such a work, and seems of the fair quaker shepher desses, who is rapidly winning her way to the warm corners of Orristian nearts of all creeds. He green the press of the Fath and the Orkney islands she had la

churches of the Established Church of Scotland, and in the Cathedral in the Kirkwald of Orkney, as well as in Methodist and Baptist churches. While in Scotland two ministers of the Established Church of Scotland who had opened their churches to her were arraigned before the Presbytery, which threatened to censure them: but after a session with closed doors their action was vindicated.

Miss Similey preaches this evening in the Academy of Music, Brookiyn, and has been invited by Rev. Andrew Longacre, of the Central Methodist church of this city, to occupy their pulpits some time this week, in personal appearance Miss Smiley is well calculated to win the love and confidence of her nearers. Her manner is remarkably easy, her address winning and her conversation is noted for modesty and sincerity. To look upon her is to respect her, and the smile that lights up her face when speaking of her labor of love in the cause she has espoused shows that she is an earnest and devont follower of the meek and lowly Master that all Christians delight to imitate.

CONGREGATION AHAVATH CHESED.

Education of Children-The Old Way and the New-Sermon by Rev. Dr. Habsch. Notwithstanding the storm of yesterday a goodly

number of the sons and daughters of Israel gathreform caste, not quite so advanced as the Temple Emanuel people nor so conservative as the congregations Bnat Jeshurun and Shaaria Tephila. They have an organ in the synagogue and employ female in German and in Hebrew. The male members of the congregation still wear their hats during worship, but they have very generally discarded those scar s and phylacteries which the conservative and orthodox as generally wear in the synagogue. Dr. Hubsch, the rabbi of this congregation, stands high among Israelites as a scholar and a preacher. He has a very pleasing conversational style in the pulpit, and is justly popular with his people. A vein of humor and sarcasm runs through his discourses, especially when he seeks to impress the superiority of the teachings of God's Word over the traditions of men. And while the people smile at the quaint ness of the illustrations or the untenableness of their own positions and practices, they are compelled to acknowledge that the preacher is right an that they are wrong.

Yesterday the Doctor discoursed on the

that they are wrong.
Yesterday the Doctor discoursed on the
EDUCATION AND TRAINING OF CHILDREN.
He took for his examples Ishmael and Isaac, the
two sons of Abraham. He briefly recited the circumstances preceding the birth of Ishmael, the son
of Hagar, the Egyptian, Sarah's handmaid, and
also the sunouncement by the angel to Abraham
and Sarah that the latter, though aged, should have
a son, Isaac, in whom all the families of
the earth should be blessed. Here were
two boys, the children of one father
and two mothers. The character of the
mothers was shown in the training of the children.
Ishmael was a wild youth—a bad boy, as he would
be called in our day. Isaac was the very opposite.
He innerited the faith and the virtues of his father,
Abraham, and these were cultivated, encouraged
and developed by his mother, Sarah, And as the
boys grew up together the evil developed in Ishmael
faster than the good in Isaac. One day Sarah found
ishmael mocking her son and trying to annoy him,
probably because of the virtue and goodness which
he manifested in his disposition and life. She did
not want her boy to be contaminated by the bad
influences of the son of Hagar; hence she ordered
Hagar and her son out of her house, and they went
away to seek a nome for themselves wherever they
might find one. Dr. Hubsch then explained
THE OLD EDUCATIONAL SYSTEMS
and contrasted their with the new in five leading
particulars.

First, it was the duty of the father to initiate his

and contrasted them with the new in five leading particulars.

First, it was the duty of the father to initiate his son in the creed and faith which he himself professed. Second, to lease his son—a ceremony which consisted in giving him five pieces of silver and teaching him the value of the same. Third, to instruct him as to the kind of hierature he should read and study. And in this there was much more regard to the quality than the quantity. This hit against our modern practice of "cramming" children was so apparent that an audible titler ran through ine congregation. Fourth, the father gave his son a trade, and fitter him for useful employment in the. This we do, but this point is made first instead of fourth with us. Under the old system labor was always considered honorable and a necessity of life. And fifth, the lather was expected and bound to take for his son a wife and for his daughter a husband. The mother's duties toward her children were also enumerated and described, and the contrast between the old syle and the new was made apparent. The evil effects of neglecting the oversight by parents of the hierature of their children in these days were pointed out, the disasters which spring from their want of mechanical employments, and their despising of labor, sons and daughters being allowed now to do as they please in these things. These were held up also for contrast and condemnation, and the wants of our modern systems of education were made very evident by the contrast. And in regard to choosing partners for our sons and daughters, why parents would be considered impertinent to interred in such matters now. The young people choose for themselves. Not so with Isaac. His father chose a wife for him, and the son was content. The references to the marriage relations created

created
A SENSATION AMONG THE YOUNG PEOPLE
present. By way of application the Doctor said
that a few days ago he went into their new synngogue in Lexington avenue and Fity-fith street
and saw the painters putting on the gold and ornaments on the pillars, and he asked himself the question. of what use would all this gliding be as a

TEMPLE EMANUEL

The Baves of True Religion-Justice, Love and Modesty-Sermon by the Rev. Dr. Guthelm.
In the Temple Emanuel, Fifth avenue and Forty-

third street, yesterday, the Rev. Dr. Gutheim preached to the congregation on the bases of true religion, basing his remarks upon Micah vi., 8—"Thou hast been told, O man, what is good; and what doth the Lord require of thee but to do justice, to love kindness and to walk humbly with thy God?" The Taimud, he said, enumerates Micah as one of the inspired prophets who condensed the 613 and as laying down the three virtues above named as the cardinal principles of religion—the quintessence and ripened fruit of Judaism. Not the mere inquiry after and acknowledgm:nt justice and love, the incarnation of life in a modest walk and tender communion with God-the moral the good-that is what God requires of men. Thus the ancient teachers taught that God was not a mere object of inquiry, but an ideal of uncompromising justice and truth. JUSTICE IS THE PIRST REQUIREMENT.

In answering the inquiry, "What is justice?" the Doctor said it was conformity to the laws of rectitude in all our dealings with men; unswerving honesty and integrity in commerce and in our mutual intercourse with one another; promptly and fearlessly answering the calls of duty and of conscience, whether for our own profit or loss, leaving to

ly answering the calls of duty and of conscience, whether for our own profit or loss, leaving to every man what is his and giving to every one his due—keeping a conscience void of offence toward God and toward men—this is justice. Loving kindness, the second prerequisite, is a higher and nobler virtue than simple justice. "Love thy neighbor as thyself" is the highest moral precept which the Divine Legislator has given us. This phrase was explained to include a warm interest for all that emobles manified and a sincere solicitude for their welfare. This feeling is the most powerful that God has implianted in our breasts. It is a divine flame, and does not consist in mere professions and promises, in a specious zeal and empty snow, but in practical works of kindness and affection for others, irrespective of station, creed or nationality.

TO WALK MODESTLY WITH GOD is the third and highest demand of our Maker upon His children. This means to be free from presumption and arrogance; to see in a virtuous ife, in the practice of justice and love nothing more, than sacred duties devolving upon us; to faithfully and unostentationsly perform our part in life, relying solely upon God. A glance at the constitution of society will show what a difficult task it is to wake humbly what God. The different elasses and conditions of society were then enumerated and deploted—the rich and the poor, the high and the low, the handsome and the homely, the good and the bad, the learned and the litterate—all striving to imitate and outshine one is not. In the misst of such a society to wake humbly with God to the every touchstone of true religion. But the knowledge of these virtues without their practice, which the Prophet trices, is like a tree without roots. This proposition was illustrated by the history of Balaam, who possessed the knowledge of the religion, but in practice was a diviner and a socihsayer, and used his knowledge for base purposes. He knew God, yet glorified Him not as God. He only knows God aright whose will and affec

mility. He whose knowledge of God is merely theoretical RESEMBLES NEBUCHADNEZZAR'S IMAGE, "Whose head was of fine gold, but whose feet were part of iron and part clay." And yet, said the Doctor, strange as Balaam's character may seem to us, we may go into the street and find a Balaam in every third man we meet. They are theoretical believers in the true God and long to due the death of the righteous, but they are unwilling to live a righteous and godly life. And yet, perhaps, the offender never lived who had not at times signed for a share in the mercies and blessings in life and in death of the righteous. It is a fearful thought that a man may have his eyes opened and see the vision of the Aimighty as distinctly as fanam and yet perish in practical unbelief. The Balaam of the fibile is a representative of a class whose crafty devices are at work in our own day and in our own country, even at this moment while I am speaking. Upon the heights situated near the "beautiful river" they have ostentationsly raised an altar to Jehovah, and are agitating a movement which, if successful, must culminate in the destruction of the producest pulser of American liberty—the

traiy blessed of God. Some of the principal actors of Governors of States and Judges of the Land, whose judgments, like Balaam's, are warped by selfish ends. They are "sons of Beor"—prophets without people, whose mission is not to uproot prejudice and destroy priesteralt, but to plant and nourish both. But the good sense of the American people, and their love of liberty and justice to all looks with disfavor upon any invidious discriminations, especially in matters of conscience and faith. And if the issue should assume a tangible form the Jews will not sand allone as the enampions of religious inperty. The only guarantee for a national regeneration is not to be found in religious ameniments to our federal constitution, but he conformity

TAKING THE VEIL

Interesting Religious Ceremony at the Convent of Mercy. East Houston Street. At nine o'clock yesterday morning Miss Mary

Kane on religion Sister Mary Philip) made her "soi

emn profession" of the vows that now bind her for all time as well as eternity to the service of her Maker. His Grace Archbishop McCloskey, of New York, officiated, assisted by Rev. Pathers Kearney, Kane, McGean, McNamee and McNierney. The gem of a chapel in which the Sisters of Mercy perform their daily devotions was brilliantly illuminated for this occasion, numerous gas jets, inter-spersed with wax candles, making the several altars one dazzling ray of beauty, while the rarest flowers of both natural and artificial hue lent their perfume and glowing tints to the brightness of the scene. By half-past nine o'clock the chapel was comfortaby filled with the relatives and friends of the young novice, anxiously awaiting the entrance of the clergy and religieuses. First came a dark robed man bearing the standard that always precedes a Catnolic procession of any kind, the crucifix, fol-lowed by the pestulants, novices and professed nuns, all of the latter being clothed in their long. trailing robes of black, covered with the white "cnoir mantie," the reverend Superioress, leading the candidate for profession by the right hand, the venerable Archolshop and the above named clergy being the last to enter the heavenly inspiring precincts of the sanctuary. The novice kneeling alone facing the altar, the reverend Archbisnop addressed her upon the importance of the step she was about to take, impressing upon all his hearers the perfection required of her who, after mature deliberation, prefers to become the "spouse of Christ," and through her superiors, render obedience to His will alone. Could many of the devotees of fashion have listened to His Grace's eloquent discourse upon the beauty of practising, in all their periection, the three vows that bind the retuglenses to her God some of them must have determined to follow the example of the bright young creature who yesterday wedged her Lord. At the close of the Archbishop's remarks Rev. J. Kearney began the celebration of mass; at the consecration the most reverend prelate advanced to the altar, and, taking the consecrated Host in his hands, approached the kneeling candidate, who, in an audible and firm tone, pronounced the "Act of Profession," with her eyes fixed upon the sacred emblem which the Archbishop afterwards administered to her in the form of holy communion. All present appeared deeply affected with the profound sews so solemn an act usually inspires; but the final act cannot be consummated until the mass is finished. At its completion the reverend superioress and her assistant led the lady to the loot of the altar, where, kneeling before the Archbishop, he placed upon her head the black veil and on her leit hand the ring wainen had been previously blessed, the choir meantime intoning "Come, Spouse of Christ'in such poyous notes as the angels might have sung at the oirth of another immortal soul. The newly-prolessed now prostrated he samplismigh have sung at the oirth of another immortal soul. The newly-prolessed now prostrated he semblance of death presented in the slient form of her who had espoused none other than the son of God. The "Te Deum" ended, the celebrant a gain blessed the prostrate figure, and the assistant, approaching, led the newly-risen sisier to the reverend su cincts of the sanctuary. The novice kneeling alone facing the altar, the reverend Archbisnop addressed

pariors the relatives and friends of the young lady were entertained by herself and the community with a collation, where one of the sisters informed them that the music, which was superby executed, was rendered entirely by members of the community. The "Gloria in Excelsia" was one of the choloest gems in the catalogue, the "Ave Maria" one of the rarest, and the "Bona Pastor" unexceiled in sweetness.

ART AND RELIGION.

Interesting Ceremony at St. Mary's Catholic

It has ever been one of the greatest glories of the Roman Church that she has been in all times the patroness and encourager of art. Under the influhuman mind learned to sympathize with the noblest emotions of which men are capable. From sympathy sprang the desire to give form to the tions of grandeur or beauty to which the contemplation of the mysteries of religion gave birth, and noble men with noble aims sought to express, though in a weak and awe with which the goodness and majesty of God inspired them. Art, which had failen with Greek republics, was lifted up and endowed with a new life and a holier purpose than had, ever animated it even in its grandest flights by the INFLUENCE OF A PURE RELIGION.

Henceforth the artist sought to portray son more than physical beauty or perfection of form.
Addressing himself to the soul, he strove to repre-Addressing himself to the soil, he strove to represent what was essentially spiritual by the aid of material form. To religion, then, we owe the growth of what is high art in the truest sense, teaching us to look upward and onward, giving us noble ground for noble emotions, and litting us beyond whatever is sensious or gross. To the Church, as the representative of religion, European art owes the introduction of this elevating and sustaining induence. We are happy to caronicle that the Church in America is prepared to follow in the example and fulfil the traditions that have been handed down to her, and will seek

in turning men's thoughts towards God.

This evening a series of rescoes, illustrating the life of the Virgin Motner, executed around the grand altar, will be uncovered, and, in order to lend importance to the interesting dereniony, the Right Rev. Archbishop McCloskey will be present. The series of frescoes represent "The Fresentation," "The Annuclation." "The Visit of St. Elizabeth," "The Nativity," "The Fight into Egypt" and "The Assumption." They are the work of an Italian artist. Togett, and are marked by tenderness of feeling and a certain britiliancy of color. Great praise is due to the pastor, the Rev. Father O'Itelly, for the energy and taste he has displayed in enlarging and

the Rev. Father O'Reilly, for the energy and taste he has displayed in enlarging and BRAUTIFYING THE CHURCH under his care, and we have no doubt his parishioners will come liberally to his aid in meeting the expenses incurred. Admission to the interesting ceremony to-night will be by ticket, and the proceeds will be specially devoted to pay for the frescoes, which are such a destrable addition to the church. An appropriate sermon will be preached by the Rev. Father O'Farrell, who will take as his subject, "The Relations of Art to Religion." Those who can attend ought to do so.

THOSE THREE DARK DAYS.

Bishop Wood, of Philadelphia, Explains His delity.

nication from Philadelphia with regard to the pro-phecy made by a lady in Rome. The prophecy was to the effect that in a short time there would be three dark days come upon the earth, and they would be but the forerunners of something dreadful to happen to all nations. So great a hold had this superstition on the minds of some Cathones in this country that Bishop Wood, of Philadelphia, to calm the fears of his flock, issued a card denying the truth of the prophecy. It seems very strange that in this age of the world people of assumed intelligence should be found to believe a story of such doubtful authenticity; but there have been people found to believe it, as was evidenced by the commotion among the Catholics of the Quaker City. Right Rev. Bishop Wood, accompanied by his assistant, Rev. A. J. Mctonomy, arrived in this city yesterday afternoon, en rouse to the North. They had been in the Glisey House but twenty minutes when a Herald reporter sent up his card and was soon ushered into the presence of the reverend gentleman.

"Well," he said, with a smile, as the reporter entered, "are you going around interviewing people and putting them in the papers?"

The reporter repired that no one need go in the firstlad against his will, at least in the shape of an interview. "But," he continued, "the Herald is desirous of hearing why you thought it necessary to publish the card about the prophecy."

"The people were becoming alarmed lest it might come to pass," replied the Bishop.

Reporter—It hardly seems possible that people would be foolish enough to believe such nonsense. Bishop Wood—People readily believe anything. Reporter Herald Seems a sketch of the evidenced by the commotion among the Catholics

Bishop wool—People readily believe anything.

Reprorted—Were there other reasons for puolishing the card?

Bishop Wood—Yes. I had seen a sketch of the life of the woman who made the prophecy, and there was nothing of the kind mentioned.

Reported—When people believe such prophecies it looks as if their minus were inclined towards schism, does it not?

Bishop Wood—It looks as if the world is tending to infidelity. Yet (smilingly) we can't tell what may happen. The three dark days may come.

Reported—We will endeavor to look out for them, Accept my thanks lor your courtesy in granting this interview.

Father McConomy here entered the room, and Bishop Wood proceeded to his dinner.

That the world, in the words of Bishop Wood, is "tending toward infidelity," there can be no doubt. Spiritualism, muraer, debanca and unbelief, and crime of every description, are on the increase. Vanity Fair, prejudice and superstition are in the ascendant.

THE BROOKLYN WHISKEY RAID.

A Still and Seventy Barrels of Whiskey Cape

tured-An Assault and Repulse.
At noon yesterday the raid which was inaugurated under the new system was continued by the sors and police in the Fifth ward. As it was well known this movement would be continued, the raiders had very little hope of making a great haul of the contraband material. The assessors, it is asserted, had received some private information which gave them a clue to the place where the fluid was secreted.

asserted, and received some pivace where the fluid was secreted.

THE RAIDERS

yesterday were composed of a detachment of thirtyeight patrolimen, under Captain McConnell, Sergeants Crait and Clancy, and fifteen revenue officers under Assessor Jourdan.

The first pince visited was the old grain distillery of Fisher, at the corner of John and God streets, where, in the manner above indicated, the General had been led to expect that considerable whisky had been stored. After runmaging the piace, however, for nearly two hours, it looked as though the revenue men had been turown off the track by the informers, and the

EXCITED CROWP

which had assembled was beginning to make merry over the failure of the raiders, when Assessor Jourdan peeped into an adjoining yard and discovered a still and a quantity of whiskey. When they proceded to take possession of the property there were some bricks thrown, and the police clubbed the crowd.

After making a further search twelve barreis were discovered neatly packed away in an adjoining shed.

A CISTERN OF WHISKEY FOUND.

Reant's place, on Plymouth street, near Gold, was

discovered nestly packed away in an adjoining shed.

A CISTERN OF WHISERY FOUND.

Reant's place, on Plymouth street, near Gold, was next visited and thoroughly searched. The same had been done the day previous without result, but now, by reason of more minute information, a cistern carefully concealed under a sieigh, and containing about sixty barrels of rum was found. Who it belonged to nobody knew and nobody cared. Without ceremony barrels were brought upon the scene, and the work of pumping out commenced. While this process was being carried out the General took several of his men and passing through a door in a partition discovered another still of 500 gallons capacity.

The property siezed is valued at \$4,000.

PREY FEARFULLY FORKED.

Shocking Double Outrage in Belleville, N. J. Yesterday afternoon, about two o'clock, a woman of decent appearance, giving her name as Mrs. Frey, residing at Believille, appeared before Justice Mills, at the Newark Police Court and asked that a warrant be issued for the arrest of one Patrick McCoy, also of Believille. It appears Patrick McCoy, also of Believille. It appears from Mrs. Frey's statement that on Saturday last she and her husband left their house to do their usual Saturday marketing, leaving in charge the owner of the house, a woman whose care for the bottle was greater than a proper regard for the preprietors. It seems she tell asieep. McCoy stepped in ad interim and was benaving himself in a most scandalous manner when the Freys returned. They remonstrated, but he only grew angry, and, finally seizing a table fork, darted first at Mr. and then at Mrs. Frey. On the former he inflicted several wounds so severe in character that Frey has ever since been condued to his bed. Mrs. Frey was stabbed about the head and face, but not seriously. She stated further, that in consequence of her husband being laid up she was in a great state of destitution, having neither money nor food. The magistrate took her statement, issued the warrant and gave ner an order on the Overseer of the Poor for a proper quantity of food. She has three children. The case, apparently, is one that appears to the kind-hearted.